

Daf 106: "קידושא רבא" – KIDDUSHAH RABBAH

The Friday night *kiddush* includes two *berachot*:

- 1) *Birkat "Boreh pri ha'gafen"* (blessing for "Creator of the fruit of the vine").
- 2) *Birkat "Mekadesh ha'Shabbat"* (blessing for "Sanctifier of the Shabbat").

One *berachah* is recited in the *kiddush* for Shabbat morning:
"Boreh pri ha'gafen."

Rav Ashi once visited a city called "Mechoza." On Shabbat morning, they honored him with a request to recite the *kiddusha rabbah* (great kiddush) over the wine. Rav Ashi thought that perhaps they mean the kiddush is "great" because they also recited two *berachot* in the morning?

What did Rav Ashi do? He recited "*Boreh pri ha'gafen*" and waited. He saw that one of the people gathered began to drink wine. He immediately understood that the people of Mechoza don't recite two *berachot* [on Shabbat day], so he promptly drank his wine as well.



Daf 107: חֶמֶר מְדִינָה – A COUNTRY'S PRIMARY BEVERAGE



Once the Amora Ameimar visited another city. On *motzei Shabbat*, when they wanted to recite *havdalah*, wine was not found. So, they brought Ameimar some *shay'char* (a beer-like beverage prepared from dates). However, Ameimar would not recite *havdalah* over *shay'char* — he insisted on wine.

A year passed, and Ameimar returned to that same city. This time, Ameimar agreed to make *havdalah* over the *shay'char*. He

was asked: "What changed since last year? Why do you agree to make *havdalah* over *shay'char* this time?" Ameimar replied: Now I understand that *shay'char* is your "*chamar medinah*," the country's primary beverage. It is permissible to recite *havdalah* over a country's primary beverage.

FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 107

מן התלמוד:

סדר מועד, מסכת פסחים דף ק"ז:

"ואף על פי שאין ראייה לדבר זכר
לדבר, שנאמר: נירו לכם ניר ואל
תזרעו אל קוצים."

Translation

ואף על פי ... *af ahl pi* ... Although
ראייה ... *re'ah'ya* ... proof, evidence
זכר ... *zecher* ... allusion (reminder)
דבר ... *davar* ... matter (word)

Explanation

The Talmud interprets a Biblical verse to teach that to achieve one's desired results, a person must prepare in advance, like a field that needs to be plowed well so that thorns do not grow in it.

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Daf 108: הַסֵּבָה בַּלַּיִל הַסֵּדֶר – LEANING [LEFT] ON SEDER



The *chachamim* stipulated that we must eat some of the food at the Seder in a unique manner that demonstrates that we are no longer slaves but, rather, liberated people. This manner is called “*ha’say’bah*” (reclining). People must eat while supported and leaning to the left side, like how wealthy and influential people were accustomed to eating in Roman times.

What should be eaten on Seder night while reclining to the left?

- 1) The matzah with which the mitzvah of *achilat* (eating) *matzah* is fulfilled;
- 2) The four cups of wine.

Daf 109: מְדוּעַ חוֹטְפִים אֶת הָאַפִּיקוֹמֶן – THE REASON WE SWIPE THE AFIKOMEN

On Seder night, many families practice the *minhag* (custom) for children to remove the afikomen and hide it until the adults promise to provide them with gifts in exchange. What is the source of this *minhag*?

On this *daf*, we learn that Rabbi Eliezer says: On Seder night, “we swipe” the *matzot*. What did Rabbi Eliezer mean? Some explain his intention was that at the Seder, we proceed swiftly with the evening’s rituals so that we eat the matzah before the children fall asleep.



Rambam understood the Gemara to mean that we snatch the matzah so that the children will be engaged and remain awake out of curiosity for what they might miss. Some regard Rambam’s words as the source of the *minhag* for children to swipe the *afikoman*.

Daf 110: לַיִל שִׁמּוּרִים – A NIGHT OF WATCH AND ANTICIPATION

In the Book of *Shemot* [chapter 12], the Torah refers to the Seder night as “*leil sheemurim*” (a night of watch and anticipation). This night was unique and safeguarded, so there was no need to be afraid of anything. The *Gemara* teaches that God promised on this night that *Am Yisrael* would be safe and secure from all harm. Accordingly, Seder night is called *leil sheemurim*. [This Heavenly protection was especially important, because, throughout Jewish history, the enemies of our people often plotted to do us harm on the first night of Passover.]



Dvar Torah VAYAKHEL-PIKUDEI

“חֲכַמַּת לֵב”

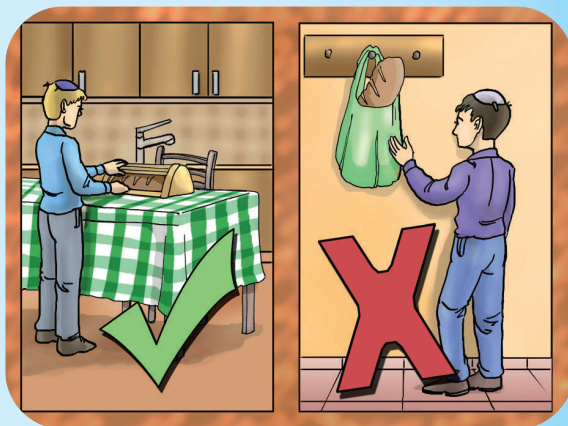
Betzalel and Aholiav were the craftsmen responsible for the construction of the *mishkan* (tabernacle) and its utensils. When the Torah describes their attributes, it repeatedly emphasizes that the pair had “*chochmat lev*” (wisdom of heart). What is “*chochmat lev*”? Is it a type of wisdom completely unrelated to the brain?

B’nei Yisrael donated a portion of their property toward building the *mishkan*. Some people contributed joyously and generously and out of a sense of privilege to be partners in constructing the *mishkan*. Others donated with a heavy heart, with distress over the money they contributed. Betzalel and Aholiav’s wisdom was their ability to know what was in the heart of every donor who brought property to the *mishkan*. They directed each person to contribute according to their heart’s benevolence to the place that was fitting for them. Those who donated with joy in their hearts would have their property used in crafting the *mishkan*’s most essential and sacred vessels. Those whose hearts were heavy had their property designated for preparing the less important elements of the *mishkan*.



Daf 111: זְהִירוּת בְּכַבּוּד הַמֵּאֲכָלִים – CARE WITH RESPECT FOR FOOD ITEMS

On this *daf* of Talmud, we learn to act cautiously and treat our God-given food with respect. The Talmud teaches it is prohibited to hang bread in a basket in the air, as doing so is disrespectful to the bread. Rather, bread must be placed on a stable surface in a dignified manner. This issue is so serious that the Talmud states that anyone who acts disgracefully toward bread is likely to end up in poverty as a result.



Daf 112: גִּבּוּר כְּאַרִי – BRAVE AS A LION

The first *halachah* written by Rabbi Yosef Karo, author of the *Shulchan Arukh*, in the section *Orakh Hayim* is — “He will overcome [obstacles] like a lion, to stand in the morning for the purpose of serving his Creator.” Meaning, a person should wake up in the morning with enthusiasm, like a lion, to go and pray before God.

Our teacher, Rabbi Yosef Karo learned this *halachah* from the *Gemara*, which presents the statement of Rabbi Yehudah Ben Teimah, who said: “Be as bold as a leopard, light as an eagle; run like a deer, and be strong like a lion to perform the will of your Father in Heaven.

Rabbi Yehudah Ben Teimah meant to say that a person must be aware of how much power they possess to do what God has commanded. A person should exert every effort to keep the mitzvot; as each person can be strong like a lion and run as fast as a deer in pursuit of mitzvah observance.



QUESTIONS FOR THE WEEK

1. Over which beverages, aside from wine, may *havdalah* be recited?
2. Must maror be eaten while reclining?
3. What is the first *halachah* in *Shulchan Arukh*?

*NOTE

ALL ANSWERS CAN BE FOUND
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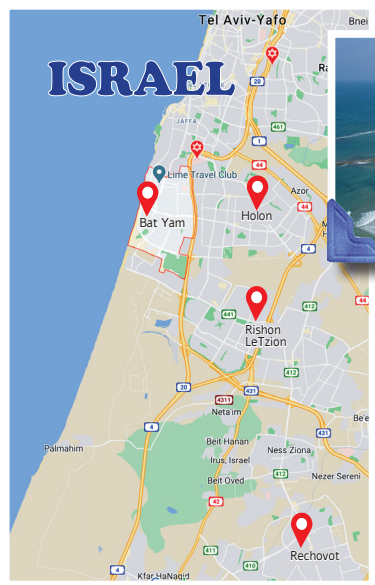


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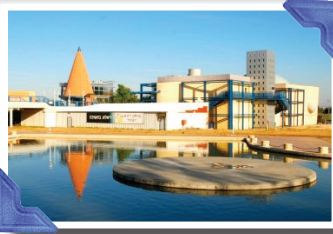
מבתים לרחובות • FROM BAT YAM TO RECHOVOT



We leave Yaffo and head a bit south to the city of Bat Yam, which was founded in 1919 as Bayit V'gan by the Mizrahi movement. During the Arab riots of 1936, the area was briefly evacuated. Today, Bat Yam is a city of 160,000 residents.



Next, we arrive in Holon. Established in 1935, one of Holon's first enterprises was a textile factory, built by immigrants from Lodz, Poland—the former textile capital of Poland. Today, Holon has almost 200,000 residents. We stop at Holon's Childrens' Museum. This popular museum contains numerous engaging exhibits, including the profoundly moving "Dialogue in The Dark" led by sight-impaired guides and "Invitation To Silence," an interactive exhibition exploring the power of non-verbal communication, led by deaf guides. We'll also stop by the Holon Museum of Design, the only design museum in the country.



Our next stop is Rishon LeTzion, founded in 1882 by members of the First Aliyah. The city was the second new city founded after Petah Tikvah. Today, Rishon LeTzion has a population of over 250,000. It is home to the Carmel Winery, the oldest winery in Israel, founded by Baron Rothschild in 1895.



Then, we'll head over to Rechovot, founded as a Moshav in 1890, by settlers who wanted to be independent of Baron Rothchild's financial support. Today, the city of Rechovot has a population of 140,000. Rechovot is home to the Weizmann Institute, Israel's pre-

eminent academic research center. The Institute is named after the first President of Israel, the scientist Chaim Weizmann, who is buried near the Institute. A visit to the Institute would not be complete without stopping at the hands-on science museum located on its grounds. The museum is a fun and educational place to visit for children of all ages.



Near Rechovot is the Ayalon Institute. The Institute, which had been disguised as a Kibbutz laundry, served as a clandestine underground factory to manufacture bullets for Jewish forces in Eretz Yisrael, during the years before the State of Israel came into being. Today, visitors get to go below ground and see the machines that produced the bullets in secret, despite

British attempts to find the factory.